



VOL. III.

THE

NO. 5.



# American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

MAY,



1859.

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For notices in regard to this publication, the Constitution of this Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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# THE AMERICAN MISSIONARY, (MAGAZINE.)

This Magazine will be sent, gratuitously to the Missionaries of the Association And—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise; to Superintendents of Sabbath schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

## APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel. should contain the following particulars, namely.

The name of the church; its evangelical character; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid; whether it has been aided by any other missionary society, and if it has been, for what length of time; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months *from the date of the application*; ~~at~~ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.*



THE  
**American Missionary.**  
(MAGAZINE.)

VOL. III.

MAY, 1859.

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AMERICAN MISSIONARY ASSOCIATION.

**MENDI MISSION.**

CALL FOR HELP.

Mo. Tappan House, Boom Falls Station.

TO THE EXECUTIVE COMMITTEE.

Your missionaries of the Mendi Mission have long felt the need of having their number so increased as to enable them to open Salem Hill as an efficient Station. Last July we presented a unanimous request to have two married missionaries appointed, to reinforce the Boom Falls Station, so that this desire might be met. We feel very thankful to God, and to you, for the help you sent in response to that call. But we are still unable to open Salem Hill, as seems to us highly necessary. All the arguments we could urge to persuade you to send the Gospel to any part of this heathen country, we can urge for this Station. Besides, there are other important reasons ;

1st, Its healthfulness ; it is high, dry, and pleasant, supplied with fine springs of soft water, not excelled by any in all this region.

2d, We have long had our hearts on this place, have secured and now hold the quiet possession of as much land as we need, and have been for the last six years taking the initiating steps to the opening of a Station there. In these we have spent more money than would be profitable unless the work of a Station be entered upon immediately.

3d, The people have long been expecting us to have a Station there, and are now

pleading with us to come and live with them, and teach them and their children our "God palaver." We do not pretend to say that they want to know the way of life *that they may walk therein*. Men under the influence of saving grace alone have such high motives. The people of the upper Boon *earnestly* desire a Mission from such motives as heathen have. Be their motives what they may, their desire for a Mission is so strong that Salem Hill is most emphatically an open field for missionary labor.

During the last year a case of manslaughter involved the people of the Upper Boom in so much palaver that war would have been the result, had not the ruling portion of the people desired a Mission. Our landlord and his friends were subjected to the unprecedented demand for forty slaves as damages for the manslaughter, and quietly paid the value of over thirty slaves rather than have war, and thus prevent the Mission from building, as they supposed we would have done. We entreat you, therefore, to send us an earnest, humble, Godly man, to take that field. Until he shall become sufficiently acclimated to occupy a Station by himself, one of our number at the Boom Falls Station can prepare the place for him, by putting up a house and commencing the work.

It may be proper to state that Salem Hill

is in the Sherbro Country, and that the people there speak chiefly Sherbro.

This call for a man for Salem Hill we would not have divert your attention from our eminent need of a linguist, to bestow his chief strength upon the Mendi language. On this peculiar branch of our work we need a well qualified man to devote his life.

To acquire and reduce to a written form an unwritten language, preparatory to the translation of the Holy Scriptures, is, in our estimation, an object worthy of a life-long toil. Nothing short of the most patient and arduous toil for a number of years can furnish the materials for translations. We feel that no more time should be lost before this work be entered upon with a zeal and accomplishment worthy of the cause. It is an immense disadvantage to our Mission, and an untold hindrance to the cause of truth, to be compelled to neglect the Mendi language as we have been and are compelled to neglect it. We have often asked, and we now ask again, for a linguist to devote himself to the study of the Mendi language. Shall this very reasonable request be responded to by some devoted young man of an earnest missionary spirit? We hope so.

Very truly your Missionaries,

RICHARD MILES, JOHN S. BROOKS,  
D. W. BURTON, JOHN WHITE.

We have received from Mr. Brooks, a long and interesting letter relating to the general operations of the mission, from which we make the following extracts. As these extracts are not connected, and relate to different subjects, we have introduced them under different heads.

#### Polygamy.

In enumerating some of the evils with which the Christian missionary in Western Africa, has to contend, the power and influence of which have frequently blasted his hopes and wrung his heart with anguish, causing him to weep over the downfall of some upon whose cordial co-operation as native assistants the mission were beginning to rely, Mr. Brooks dwells at considerable length on that of polygamy.

He speaks with more particularity than we can here, of some of the customs of the country, regulating social intercourse, and the intercourse of the sexes before and after marriage, which give to this vice a power and obduracy that nothing but the grace of God can ever overcome. He mentions several cases in which promising young men have fallen under the power of the temptations which these customs furnish, and have become lost to the mission, and to the cause of truth and righteousness in Africa. One of these we copy below, suppressing the name. We think it furnishes an additional argument for an increase in the number of missionaries in that field, that they may go everywhere, bringing the power of God's word to bear upon this evil, and extirpate a public sentiment that now ministers to the passions of youth so soon as they pass out from the protection of the mission. We hope, too, that it will lead our readers to sympathise with their missionaries in their trials, and to bear them in prayer to the throne of grace.

"We have the trying case of one who was once my faithful boy. His father died, and he went to settle the estate, he being the oldest son. He left his espoused wife with me. He was the heir. He wanted to do good to his father's slaves so he at once assumed his rights as his successor. The wives in their turn had to be disposed of. There are a number of ways of doing this. In the first place, they are encumbrances to the estate; as such, they naturally become the property of the successor. If he is the son of the deceased, he has a right to them all, except his own mother, and can make them as his wives. The next way of disposing of them is by the choice of the wives. Left to themselves, they can go where they choose. In the present instance two of them chose to stay in the house, and be the wives of the successor. One of these had been the confidential wife of the father, was young and good-looking, and all in the house, the farms, or that belonged to the estate, was in her hands. He could not turn her out of doors, yet he felt he could not have her for his wife. She remained in the house. She persisted but he would not yield. [Mr. Brooks states



that under circumstances of peculiar temptation the young man at length yielded.] He was ashamed of his conduct, and lingered at home not wishing to show himself at the Mission. The other wife took courage by the success of the first, and she succeeded in her plans. They both had him. I talked with him and the women, and did all I could to separate them. I thought I had succeeded, but I failed. He has now three or four women who call him their husband. He feels that there is no use in trying to rid himself of them, for when he sends them away, they meet him again and claim him as theirs, and both *custom and law* sustain them in their conduct.

"I could name other cases if it were necessary. By what I have written, you will see what we have to contend with in raising up young men for the missionary work, and why we have succeeded no better. So long as they are under our immediate control they may stand fair, but when they come to act for themselves, to be independent of us—they find it exceedingly hard to resist temptation, and lead a life of virtue, one of humble dependence on God."

#### The Gospel in the Native Language.

The following extracts have, we think, a double bearing. They show the writer's estimate of the importance, the necessity, of having an increased number of missionaries to go forth preaching the everlasting Gospel of God to the masses, in a language familiar to them "as household words," and applying its truths to every variety and phase of life before any *wide spread* result can be expected. They show, too, his strong confidence of the blessing of God on such efforts, and his assurance that the Gospel so preached would be the power of God to the salvation of the souls of multitudes in Africa. When will the Christian world arise, and thus go forth in the name of God to the conquest of Africa, and of the whole heathen world.

"The law of the Lord must be first proclaimed in words that cannot be misunderstood. HOME WORDS. The Gospel of the Lord Jesus must be preached in the vernacular of the people, the language of the social circle—the language of mothers to their children,

the language used in expressing the passions of the heart. This Gospel must be preached by the way-side, in the farm-house, in the "barry"<sup>\*</sup> to the aged, to the middle aged, and to the young; to the chiefs and their people, to the bond and to the free—"line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." This done faithfully, day by day, week after week, and year after year, *there will be fruit*. The bread cast upon the waters *will be seen* after many days. An interest in the word of God will be one of the results. Men, women, and children will sooner or later desire to read the word of Life themselves. Parents will want their children to read the joyful news, that want will, in its natural tendency, create schools, self-supported schools."

#### General Influences.

The influence of a Christian mission in a heathen country like Africa is far from being limited to the bounds of the mission or the number of souls hopefully converted to God. It is doing a preparatory work on the country at large, sowing fields that others must enter in and reap, laying in fact the foundations of many generations.

Among the greatest curses of Africa are War and the Slave-Trade; both of these have in, times past, poured like desolating floods over the country where our mission is located, and much direct labor has been put forth against them.

On the subject of peace Mr. Brooks thus writes :

#### Peace.

"The influence of the Mission in favor of PEACE is far felt, well understood, everywhere acknowledged, and can never be extinguished. In every direction, even to incredible distances interior, our name is a passport, and though very often abused by many vile fellows to get clear of difficulties in which they have become foolishly involved, a man has only to persist in avowing his connection with us to be very lightly dealt with, or go wholly free of punishment. Even in times

<sup>\*</sup>We do not know either the orthography or the etymology of this word. It seems to be used both for a court for the settlement of disputes, and the place where the court is held.

of war, we have the confidence of the people on both sides to a surprising extent.

"In the matter of JUSTICE and TRUTH, an influence is gained. When we are called upon to testify to anything, though we may have a personal interest in the matter, our word is the end of all strife. Men wishing to do a mean thing will never trust us to keep their secrets. They have learned that we will not be accessory to their wrong doing. We frequently have very pleasing instances showing our influence in these respects.

"Recently, there was a case of *manslaughter* at Tissana, and as the victim was the king's messenger, who had been sent to ask for justice in a case of fraud, the king's people resolved to get redress. It was at the first only a small affair. The party cheated unhesitatingly told the trader that he would show his palaver in the "barry." He did so, and the result was, a strong force entered the town of Tissana to seek redress. The trader gave them rum. The leading man drank so freely that he became drunk, and the next day was carried home dead. His party declared he had been poisoned by the trader to save himself from palaver. I heard that a strong war party was collecting, and sent a messenger in haste to the king to dissuade him from his rash purpose, and urge him to throw the whole matter in the "barry." He at once dispersed the bands clamoring for revenge, and sent two of his old men to call a counsel and make it a "barry palaver," which they succeeded in doing to the great satisfaction of all. The influence of the Mission in this case was as strong as that of the higher order of native chiefs.

It is generally acknowledged that the Mission at Boom Falls has been the cause of the last six year's peace in that quarter. We keep a close watch of all the movements of the chiefs in the direction of war, and seek to check it in the bud, and we have yet been successful."

#### Slavery.

"The question of *Slavery*, perhaps, more than any other is affected by our presence and labours.

"A chief remarked to me some time since, that slaves were no longer of value to him. Becoming independent by the advantages we give them of turning a few days labour

into cloth, they could live without their masters, and so their only motive for labour for, and adherence to their masters, was the same as leads free white men to cleave to their chief for self-protection. Here, the adult slave cannot be driven under taskmasters and the lash. The chief, whom I referred to above, told me that a year or two since, he sent some of his slaves to the bush to cut him a farm. They made the farm—worked hard—built themselves a village, and sat down for themselves. At harvest, they fetch him what they choose. They no longer ask him for tools, clothes, or seed. They sell rice, make oil and sell it, make canoes and sell them; and, so long as they treat him as a child should treat his father, he can have no ground for a palaver, and when he dies his children will be as likely to be subject to these very slaves, as the slaves to them. Years ago, slaves had a price, and when they would not work freely and willingly, they were sold. Now there are no slave factories, and slaves have a small price: six bushels of salt will buy a slave."

#### A Suggestive Peculiarity.

"There is one remarkable fact connected with the slave question—though not immediately connected with the subject I am now treating of, but as I have never mentioned it elsewhere, I will give it you here. Among the Mendi people, so far as I can learn, no child can be born a slave! Though both father and mother may be slaves, their children are free, and they are never sold by the master of the parents. They may be pawned as all free children can be, but they are not sold. Would not some of these savages make good missionaries for the slave-holding States?

"Again, a master cannot marry the daughter of his slaves, until he makes the parents free, and treats for the daughter, as he would for the daughter of a chief."

#### The Slave Trade & Lawful Commerce.

The following extracts are introduced a little out of their connection, as showing some of the things in which the mission is exerting a great, tho' by no means an exclusive, influence. If our readers will carefully consider what has before been said about



the general influence of the mission on the welfare of the country, with the following facts relative to the increase of legitimate trade; they will see why heathen chiefs may from justifiable motives desire missions among them, and yet not be prepared to yield their hearts to the self-denying requirements of the Gospel.

"I have it in mind to communicate some information respecting the spirit of progress in trade, &c., among this people. When I first came to the Boom, there was no trade in the river, because of war. Before the war there was but little trade in rice and palm oil. The chief traffic was in slaves. Then and immediately after the war, *two-thirds* of the canoes afloat in the Boom waters were engaged in the slave trade. Now that trade is virtually stopped. Not as many slaves are now carried out of the country as there were canoes then in the traffic. In the place of the slave trade, has grown up a spirited trade in produce. This year the Palm oil purchased in the Boom River from the mouth of the Kittam to this place cannot be less than 50,000 gallons; more than one-fourth of the whole shipment from the colony of Sierra Leone in 1853, the year I came to the Boom. The quantity of palm kernels purchased is not less than 10,000 bushels for the same district, which is about one-third the quantity shipped from Sierra Leone, in the year I came here. The quantity of rice I cannot give, but it must not be far from 15 to 20 thousand bushels. These form the staple articles of export. The whole of this trade has sprung up within the last fifteen years. In this legitimate trade are the elements of progress.

#### Incidental Good.

"Even the *Educational* efforts we have made, which have to so great an extent failed to raise up native help, have in many respects been very successful. Those who have been educated have been in such close contact with the Mission, that they fully understand our motives, and have in some degree enlightened consciences, and scattered abroad as they are among the people, we are better understood, which is no small advantage gained.

"In these circumstances, these scattered

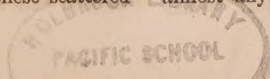
fragments of disappointed hopes become not only commentaries on our Mission, but they form a sort of moral ground-work for us to work upon, and a door of access to the dark minds of the unenlightened. If we preach in a village where there is one of these old pupils of the Mission, you will see little knots of villagers gathering around him for many days after, to ask questions about the new things they have heard. When these occasions of preaching are often repeated, there is kept alive an inquiry on the subjects which Christianity presents to their minds and as there is perfect freedom of thought and discussion on all subjects, the folly of idolatry becomes a subject of frequent conversation. Though this state of things is far short of what we could desire, it is at least a step in the right direction."

#### Conclusion.

Near the close of his letter Mr. Brooks again refers to the need of help and the capabilities of the Mendi language as a medium for the communication of religious truth. Oh that many would respond to his appeal, ready to go forth, and resolved fully to test its power in proclaiming the messages of salvation.

"There are many other ways in which our Mission has been a savour of life, though its influence in these respects may be said to be latent. The impression is made. The vital spark is there—the seed is sown, though the blade does not yet appear. We need but to have men to fill our stations as they ought to be, to develop and bring to light the influence of which I write. Let men take the field as they should do, and the Sabbath will soon be a day of rest. Polygamy will stand in its true light as legalized adultery Drunkenness will hide itself in disgust. Our Mission is steadily undermining the systems of wickedness so long cherished among this people, and as steadily is she pouring in the light, on all the subjects dear to Christianity, upon the minds coming in contact with us.

The language as the means of communication of religious truth, must take a high place in our estimation. The Mendi language is rich in illustration and expression, and is so constructed, that you can express almost anything the mind can conceive of,





directly and with surprising force. The more I know of it, the higher is my estimation of its value as a medium of communication.

"Send forth labourers—give the language its proper share of attention ; press forward the work. God will succeed."

### JAMAICA MISSION.

FROM REV. C. B. VENNING.

Jan. 11, 1859.

I half promised in my last letter, to write again, giving a further account of the state of society around us. In this immediate vicinity there are about seventy families or a population of between four and five hundred souls. About twenty-five of these families, and some of the children of the others, are connected with our church and congregation. The rest, almost without exception, (so far as the adults are concerned,) have been baptized into the native churches. They are accustomed to salute each other, when they meet, as "*Born Sister*," or "*Born Brother*," &c., referring to their new birth *in the river* having taken place at the same time, thus affectionately reminding each other, it may be, of their old ground of hope. Poor creatures ! they often have no other or better hope, for they are mostly living notoriously wicked lives. Their leaders take care not to frighten them by anything like a strict Bible morality. As a substitute for this, they have their customs and traditions, which better suit the tastes of their adherents. I will specify some practices which are either tacitly allowed, or positively sanctioned, by this class of people :

Although not formally fellowshiped, the sin of fornication is certainly sanctioned, for even their leading men encourage their young folks to live together in this state for a time, preparatory to a permanent match for life. The result is, of course, as might be expected. There are two of their members (one an old leader) almost within hail of our home, who have their daughters living thus in their houses. The other is a brother of one of the sisters in our church. There arising some dispute in the matter of the match, he called his sister to help settle it. When

she found, however, how the case stood, that there was a room in the house *given* to the daughter and may be son-in-law, she rebuked her brother and left, refusing to have anything to do in the affair. Any one can see how such a custom must encourage vice, and how the influence of professedly religious teachers in encouraging such a practice must hinder us, in our efforts to save those who are entangled in this sin, and in our labors to create such a public sentiment, as shall cast out this abominable vice from the land forever.

*Wakes for the Dead* are kept on every occasion of a decease among this class of people. This custom must have been imported from Africa, for those held here are very similar to the wakes described by Dr. Livingstone as kept among the heathen in that dark land. Their tendency and results are in every respect the very opposite to those which God designs to accomplish by the solemn event which occasions them. With this clear mark of their being the work of the wicked one, they are yet sustained in all the native churches. Some little time back there was one kept up all night, near us, on the occasion of the death of a neighbor who was already buried. The next morning I called on the two men chiefly concerned and remonstrated with them on the folly of such a practice. One, the brother of the deceased, "didn't much approve," he said, "of such things, but as the young people came and wanted a little merry, he didn't like to refuse them." The other (who is quite an influential man in his church) said "he didn't much like the thing himself, for he had been up all night and was now drowsy and fit for nothing ; but," added he, "it is the custom in our society." With this plea they are accustomed to set aside remonstrance generally, and entrenched behind it, the Bible itself, with all its artillery of truth, cannot reach them.

*The use of intoxicating liquors and tobacco* has the full assent of leaders and people. (Would that such pernicious customs had no countenance in other churches more favored with knowledge.) The consequen-



ces are, of course, that cases of drunkenness are winked at, carousings are encouraged, and at times mob riots of a disgraceful character occur in the community. I cannot say that they are on the whole, a drunken and sottish people. They have their seasons of indulgence; at other times, it may be said of them, they are for the most part sober or moderate drinkers. On Sabbath afternoons, after getting through with their religious ceremonies for the day, some of the lovers of strong drink are wont to treat themselves. Some time back, I met a little boy on the Sabbath carrying a bottle of ardent spirits to his father's house, which he had obtained from a woman in the neighborhood who sells spirits clandestinely. Both the woman and the father of the boy are members of a native church.

*Ignorance, and want of moral progress and improvement*, are, as any one will infer, characteristic of this class. And this is by no means a merely negative, but a positively vicious condition of society—being at the same time both the parent and offspring of all vices.

In what I have written above I have given such facts as will help any persons interested in the state of the people around this station to conceive what must be their condition. There are some who seem to desire a better state of affairs. Now and then, when their minister visits them, they urge on him a case or two of discipline. They complain of their bishop (for he has several other churches) that he neglects them, visiting them only occasionally, at long intervals, and that he won't help them to reform, or (to speak more after their manner) "to make things come good." Poor men! they are too blind to see that there is no hope of reform in either head, or members, under existing influences. A leaf out of "The Acts" of their pastor will show this in his case, I think. He made a visit to his flock a little before Christmas, to impart to them some spiritual gifts, that he might receive from them in return, some of their carnal things! He preached to them, administered the Lord's Supper, and blessed their children. This last ceremony is simply

this: The mother (who is not always a wife) brings the child to the minister, who takes it in his arms, prays for a blessing upon it, and returns it to the parent. For this he charges two shillings for each child, and supports the exaction by telling his people what was required of Mary the mother of Jesus, when she presented her child to the Lord in the temple, viz: "a pair of turtle doves or two young pigeons," but as they have not these, *two shillings* will be just as acceptable! Thus the old man requires *mercy and not sacrifice*! He made some show of examination into the spiritual condition of his flock, but was inclined to be considerate and lenient with them—for to have been otherwise would have diminished somewhat of his income, as every member gives a trifle at the communion, which the administrator takes for his trouble! Similar exactions are made also at their baptisms—but enough. The facts given herein, reveal something of the character of our surroundings. As to our own people. What are we doing for our neighbors? How do they affect us? How do we affect them? These are questions which, of course, will interest all who are interested in this Mission, but for which I have not room at present.

Pray for us that we may have the grace needed to make us successful in this field of labor.

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Rev. Mr. Starbuck in speaking of the great need of a general revival of religion among the people of Jamaica, one the fruits of which should be manifested not so much in an impulse of feeling as in the fruits of intelligent piety, says:—

"The fundamental idea of religion among the masses seems to be wrong, and we have certainly great reason to pray that the good Spirit of God will move upon their hearts to awaken deeper longings than can be satisfied by forms, or by ignorant, rambling speeches of men but a shade above themselves, who so abound in this region. Still it cannot be said that there are any signs of such an awakening, so far as our influence extends, and the influence of evangelical mis-



sionaries generally, we trust that the people are acquiring correcter notions of Divine things, and that some are brought into the Kingdom of God, and that is the most that can be said at present. Still, I for one have never felt discouraged, believing that the work of upbuilding is as valuable in its place as the work of ingathering."

In relation to the letters, published by Mr. Charles Tappan, from the Governor, and the Bishop of Barbadoes, Mr. Starbuck says :

"As to the difference between Barbadoes and Jamaica, it is true that emancipation has turned out better financially there, but it is evident that the condition of the Barbadoes people is much more depressed, because the planters have them much more in their own power. Indeed, if I remember right, Gov. Hincks alludes to that. His letter is the fairest statement of West India matters that I have yet seen. Most of the friends of the negroe try to make out too good a case for him, and thereby injure his cause. But that letter seems to be a calm statement of things as they are. The letter of the Bishop of Barbadoes was also a very good one."

[Rev. J. S. Green, whose letter is given below, is much interested in the mission established by the Hawaiian Missionary Society, on the Marquesas Islands. Some extracts from one of their missionaries have been given in an earlier number of the American Missionary.]

For the American Missionary.

#### READERS OF THE MISSIONARY.

*Dear Friends:*—Let me give you a few more extracts from the letters of Rev. J. Kekela. He thus concludes one of his communications:—

"Let not your hearts be troubled on account of the injurious treatment which we have received from Matunui; on account of the hindrance thrown in our way by the Romanists, and on account of the obstinate adherence of the people to their former superstitions. Look to God in earnest, persevering prayer. May he overturn and destroy utterly the Popish influence among us; and speedily convert the benighted, fierce, and obdurate inhabitants of the Marquesas. And for us also, pray ye that we may become strong in

work, fearless before this deceitful people in proclaiming the precious Gospel.

"My hopes are strong in reference to the work of the Lord at Hivaoa. Already there is a more pleasant state of things there pertaining to *tabus* than here at Fatuhiva. We ate with the people of Hivaoa, bananas, the cocoanut, and food mixed with the cocoanut-water. We ascended their tabu-houses, and entered their tabu enclosures. Here, on the contrary, the adherence of the people to their ancient customs is inflexible. They stubbornly refuse to eat with us the above articles. On account of our eating with our wives all the above tabued things, they are greatly scandalized. The liberality of the people of Hivaoa in giving us a place to cultivate is greatly in advance of any thing we see here. Therefore, strong is my desire to transfer my work to Hivaoa. That however is with the Lord whose are all things.

"The people of another island (Kuahata,) are also desiring teachers. Quite lately, (Nov. 10th,) Kauwealoa sailed thither, and returned to us (Dec 14th.) The people are now at peace among themselves and they wish a missionary. There are now 464 inhabitants on the island. It is my thought, however, that we have no one at present to send to this island, Hivaoa having a prior claim. We think it a duty to ask the Missionary Society to send us laborers for Kuahata and for Fatuhiva."

It is a matter of unfeigned gratitude to God that our brethren at the Marquesas hold on to their work and labor with so much hope and cheerfulness. Not a word do they utter in the shape of discouragement, though the development of character made by the chief Matunui, and the treatment they have received from his hands have been exceedingly trying, especially as they were not allowed to visit other parts of the islands as they desired to do, that they might preach Christ and Him crucified to others besides the occupants of one little valley, still they held on amid opposition and trial.

It is a matter of devout thanksgiving to God also that the attention of the churches is being directed to fields of comparative few inhabitants. Densely inhabited countries have certainly, other things being equal, a prior claim upon the labors of the church. It is much more cheering to be set down in a city of thousands or hundreds of thousands of immortal beings, than in some village containing a few scores with a sparsely inhabited country around it. This is especially felt when the work of translating is



to be considered. How much greater is the work of giving the Bible to a nation or empire whose teeming population defies computation, than giving the same boon to a few scattering tribes. 'Tis no marvel that men desirous of doing much good should choose the wider of such fields. But I greatly rejoice that an increasing number can be found who are willing to enter fields sparsely inhabited; who seem to feel that the preaching of the Gospel to the few occupants of Strong's island or Ascension or Hivaoa, is as necessary as the proclaiming it at Canton, or Peking, or Constantinople. I greatly rejoice in this change of public sentiment in the Church of Christ. I cannot doubt that He who came to seek the lost sheep of the house of Israel, will bless His people for their willingness to toil even for the scattered tribes for whom He died. The Lord give His people more of the temper of the humble, quiet, self-denying Moravians, who are wont to seek the most neglected fields of labor, more of the temper of the Saviour who gave Himself for the insignificant creatures on this remote planet.

J. S. GREEN.

#### The Jew and His Daughter.

A minister in the western part of Virginia was preaching to his people, when he saw a man enter, having every mark of a Jew in his face. He was well dressed, and his looks seemed to tell that he had been in great sorrow. He took a seat and listened in a serious and devout manner, while a tear was often seen to wet his manly cheek.

After the service the minister went up to him, and said:—"Sir, do I not address myself to one of the children of Abraham?" "You do," he replied. "But how is it that I meet a Jew in a Christian church?" The substance of his account was as follows: He had been well educated, had come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fruitful banks of the Ohio. He had buried his wife before he left Europe, and he knew no pleasure but in the company of his beloved child. She was indeed worthy of a parent's love. Her mind was well informed, her disposition amiable; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder, then, that a doating father, whose head had now become sprinkled with gray, should place his whole affection on this lovely child. Being a strict Jew, he brought her up in the strictest principle of his religion.

It was not long since his daughter had taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon too certain that death was creeping upon her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak except by the language of his tears. He spared no expense or trouble in getting medical aid; but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a wood near his house, when he was sent for by the dying daughter.

With a heavy heart he entered the door of her chamber. He was now to take a last farewell of his dying child; and his religion gave him but a feeble hope as to a meeting hereafter.

The child grasped the hand of the parent with a death-cold hand. "My father do you love me?" "My child, you know that I love you; that you are more dear to me than all the world beside." "But, my father, do you love me?" "Why, my child, will you give me pain? Have I never given you any proof of my love?" "But, my dearest father, do you love me?"

The father could not answer. The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you; will you grant me one request? Oh! my father, it is the dying request of your daughter! will you grant it?" "My dearest child, ask what you will, though it is every cent of my property; whatever it may be, it shall be granted; I will grant it.

"My dear father, I beg you never again to speak against Jesus of Nazareth."

The father was dumb with surprise.

"I know," added the young girl, "I know but little about this Jesus, for I was never taught; but I know that he is a Saviour, for he has made himself known to me since I have been sick, even for the salvation of my soul. I believe he will save me, though I have never before loved him. I feel that I am going to him, that I shall ever be with him. And now, my dear father, do not deny me; I beg that you will never again speak against Jesus of Nazareth. I entreat you to obtain a Testament that tells of him; and I pray that you may know him; and when I am no more, you may bestow on him the love that was formerly mine." The labor of speaking here overcame her feeble body; she stopped, looked up, pointing above her face with her fore-finger—and in this manner her soul took its flight, as I trust, to that Saviour whom she loved and honored.

The first thing the parent did, after he had buried his child, was to procure a New Testament. This he read; and taught by the Spirit from above, is now numbered amongst the meek and happy followers of Christ.—*Episcopal Recorder.*

# American Missionary

NEW-YORK, MAY, 1859.

## Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

## ANNIVERSARY MEETING AT BOSTON.

The American Missionary Association will hold an Anniversary Meeting at Boston, in the Tremont Temple, Thursday, May 25, commencing at 9 A. M. We hope our friends in New England especially, will attend.

## TO OUR FRIENDS.

It gives us pleasure to think of the friends of the American Missionary Association, the contributors to its funds, as interested equally with us in the progress of its missions, the spread of its principles, and the sustaining of its operations. This is the theory of our organization, by which every contributor, of evangelical sentiments, becomes for the time, a member of the Association, a constituent element of the body, a counsellor, and a voter at its annual meetings. We rejoice that so large a number of our contributors feel themselves to be thus identified with us in our labors, and that in writing to us they use the language "*our missions*," "*our missionaries*," and "*our Association*;" thus showing that their hearts are in the work, and that they love to be regarded as sharing its responsibilities and its burdens.

Our means of communication with many of these friends is only through the columns of our monthly paper, the *American Missionary*. We have therefore, from time to time, in connection with the communications from our missionaries, spread out before its readers, a statement of the wants of

our missions and the condition of our treasury, and we are grateful to God and to them, that this has never been done in vain.

The receipts of the Association for the first six months of the current fiscal year were a good deal in advance of the corresponding months of the last year, and larger than the average of any previous year: a fact doubtless as cheering to our friends as to ourselves. It should be remembered, however, that the disastrous commercial embarrassments of 1857 and 1858 reduced our income so much as to compel the deferring of every expenditure that could be put off, the reduction of the expenses of the mission to the lowest possible amount, and to leave the Association at the close of last year about \$6000 in debt. The necessary expenditures of the first half of this year were thereby greatly increased, and they were still further augmented by the necessity of sending out an additional number of missionaries to the Mendi and the Jamaica missions.

Since the first of March there has been a gradual falling off of our receipts, and thus far in April they have been much below the average of the year, while there has been, and can be, no corresponding diminishing of expense.

There are now under appointment for Africa three young men, one in each of the seminaries of Bangor, Andover and Union, who will be expected to go out to their mission field, with their families, early this Autumn; and there are now before the Committee several applications for appointment to the same field. That there is room and a call for them, and a promise of good to the faithful laborer, no one can have any doubt who reads attentively the appeal from our brethren there, published in this number, and the very interesting extracts taken from Mr. Brooks' letters.

There are likewise four persons under appointment for the Jamaica Mission, now waiting for an opportunity to sail for that Island, whose passages, and outfit in part are to be provided. Besides these, Mr. and Mrs. Thompson, of the same mission, are now



in this country, making six persons waiting to be sent to that mission.

The wants of the Association for the Home department of our labors were never, perhaps, greater than at the present time; and those who will read the communications of our Home missionaries, in this number of our paper, will see that God is in a remarkable manner blessing their labors in the conversion of souls, placing the seal of approbation on their principles, and encouraging the Association to enlarge this department of its labors, and send forth more laborers to reap the fields white to the harvest. Now is the time to pray the Lord of the harvest to thrust forth many laborers into the field. But "how shall they preach except they be sent," and who will send them, if the church of God does not furnish the means necessary to sustain them.

The American Missionary Association, to enable it to meet the responsibilities that seem to be providentially thrust upon them, should have an average income of \$5000 per month for the four remaining months of this fiscal year, from the 1st of May. The great region west of this has for two years been so deprived of its usual resources, that much less than usual can be expected from it; yet there are many excellent friends there who will not consent to be deprived of the privilege of contributing their full share to sustain this work, and many others who in the midst of privations will joyfully contribute, tho' in diminished sums. More than the usual proportion must therefore come from other sections of the country and we trust our friends there will see the necessity of enlarging their contributions, where they have not yet been made, or of repeating them, as God gives them ability, if they have already given once.

Our necessities are immediate, and we hope that collections may be taken up at the earliest occasion and forwarded directly to our Treasurer.

### HOME MISSIONS.

The friends of Home missions will rejoice to see the evidences of God's continued bless-

ing on this department of our labors. The intelligence from Kansas is especially interesting after the long season of trial which our missionaries have had in that field, so also is that coming from the slave-holding States. But the intelligence is all cheering, and we trust will cause much prayer that the work may go on, and spread, with continually increasing power.

### MICHIGAN.

FROM REV. E. ANDRUS.

Niles, April 1st, 1859.

The last quarter ending with this date has been one of unceasing toil. I had engaged help from two ministerial brethren. The health of both failed, and as a consequence, I was left to do nearly alone the visiting and pulpit work, which was more really than I was able to perform, but the meeting continued with the little help the Brothers Jones of Dowagiac and of Galesburgh, could render consistent with their health and home duties.

The services were remarkably quiet, and the work seemed to progress by the power of the Spirit and truth of the Lord. All who acted seemed to do so intelligently. All go on in the Christian course with steadiness. One man of about fifty years of age, who had been all his life a very earnest Universalist—advocating the doctrine to friends and neighbors with no little success—bowed before the truth and became as a little child. His wife and a married daughter also was brought in, and a son has become very much interested. It is exceedingly interesting to see the earnest, child-like simplicity with which this man seeks to know the truth in our Bible class from Sabbath to Sabbath. Quite a number have been brought to Christ, and others reclaimed, while others, again, have become regular attendants upon divine service and listen most attentively. Two men who had always been professed infidels, have renounced all their skepticism and attend regularly the house of worship, and one has voluntarily subscribed ten dollars for my support.

The work in its influence has reached

out into the neighborhoods, and thus our Sabbath congregation has been enlarged and strengthened. Ten have united with the church; others are yet to be gathered in.

#### A New Temperance Movement.

A new movement has originated with the ladies on the subject of temperance. An appeal to them has been drafted by a committee appointed for the purpose, and another has been drawn addressed to rum-sellers and those engaged in the liquor business. The last has been signed by about seven hundred ladies, and a committee of fifteen of them are daily visiting the places of traffic, and reading this most stirring appeal to the dealers. Public meetings are held nearly every week as auxiliary to this movement. What the result will be is yet uncertain. It would be easy to foretell it, if there were not so many men and some women, professedly religious, who are opposed to any thing being done. There is so much of this element that the business of liquor-selling, is in a sense supported and kept in countenance in our place, by those who thus betray Christ to his foes.

### ILLINOIS.

FROM REV. H. W. COBB.

McLean Co., Feb. 17, '59.

During the quarter just closing, I have performed much extra labor. Two protracted meetings have been held, and the great Head of the Church, has seen fit to own and bless feeble labors for the salvation of souls. A brief account of these meetings has been published in the *Congregational Herald*.

I have likewise enlarged my field, taking more labor upon myself. Gridley, where I went once in four weeks, being a small place, I have united with Nebraska eight miles off, thus saving not only expense and travel, but a Sabbath to go elsewhere. I still preach at Gridley, but on a week-day evening. Congregations there are increasing.

#### Church Organized.

Once in four weeks, I have been going to Lincoln, 16 miles from here in another di-

rection. It is a county seat and numbers about 1800 souls. There I have just organized a church of eleven members. More are soon expected to join them. This is an encouraging beginning, and in a place where such a church seems to be needed.

My field extends some 75 miles in one direction. More laborers must be engaged in it.

FROM REV. H. D. PLATT.

Chesterfield, Macoupin Co., March 21, 1859.

During the month of December, there was manifest a stronger desire for a revival. It was the burden of our prayers, and the effort of my preaching, that the people might be prepared for a revival.

Circumstances were such, that we did not commence a protracted meeting till Feb. 8th, when I preached nearly every evening for three weeks and more. The congregations were full and attentive throughout, and the effort was greatly blessed to the church and to others.

#### Results.

To the church:—1. Its members have been greatly refreshed by the Holy Spirit's influence. Christians have been established in faith, and love and hope; and will, I think, be more efficient for the future.

2. Two family altars have been erected, which I hope will be permanent.

3. Our prayer-meetings have become more interesting, and some not accustomed to do so, now take part in them.

Besides this, some twelve have been brought to hope for salvation through Christ. Nearly all are females, and several of these were members of "Greenwood Academy," whose teacher, Miss M. M. Williams, has been very faithful in prayer and conversation with her pupils. For two weeks, she held a daily noon prayer-meeting with them. Ladies also held another daily prayer-meeting during the same time.

Three have been examined, and will be received into the Congregational Church, at our next Communion season, and some others will probably join us soon. Others will unite in other denominational relations.



I take pleasure, also, in mentioning a pleasant donation visit given us by our friends here, the proceeds of which in money and other useful presents, amounted to upwards of fifty dollars.

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FROM REV. S. DILLEY.

Warsaw, March 25, '59.

The past quarter has been one of arduous labor and great joy to us. I commenced a protracted meeting at Wythe, January 7th, which lasted 17 days. I had no ministerial aid, but preached 18 times, visited about half of each day except the Sabbath, and held prayer-meeting every other day after the first week. The church was much revived and encouraged, difficulties of long standing between professors of religion were settled, and 12 or 15 persons, mostly young, professed faith in Christ.

February 5th we commenced a meeting with the Cedron Church, which lasted over 3 weeks. There Bro. Eells, (one of the deacons now studying for the ministry,) rendered the cause good service by visiting, conducting prayer-meetings, and exhorting. I never enjoyed a better meeting. God was with us "of a truth;" our congregations were good and solemn. The young persons that attended were interested; even little boys and girls of the ages of 8 and 12 came forward for prayers. Some fifteen or sixteen adults found peace in believing, among them a number of heads of families, one man and wife about 50 years of age.

At our communion at Cedron, March 13, nine were received into the church by profession, others will be added at the next opportunity. It was an interesting sight, on the Sabbath, when those that wished to be baptized were invited forward to see a gentleman, his wife and two children, coming, like Lydia and the jailer, to consecrate all to God.

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FROM REV. S. H. THOMPSON.

Mc. Henry, March 23, 1859.

At a place some four miles from Mc. Henry, there once existed a Congregational church, which under the influence of difficulties and discouragement, voted letters of dismission to such as might desire them,

and then ceased to act as a church. The church at Mc. Henry was formed mostly by members dismissed from that church; yet there remained several persons who took letters, but did not join any other church. For their benefit, as well as that of several of our own members who lived in that vicinity, I felt called upon to spend a portion of my time there should the way open. Being invited to attend and take part in an effort designed, and mainly controlled by our Methodist brethren, I did so; and now, as the fruit of *united* labors, we have occasion to say *Lo! What hath God wrought?*

The meeting continued some seven weeks. It is believed that about ninety were hopefully converted and reclaimed. About sixty have joined the Methodist's on probation. Since that time, the former Congregational church has been revived, and that and the church at this place, have been *united*, assuming the name of the Congregational Church of Ringwood and Mc. Henry.

At a second Communion season, ten joined the church on profession of their faith. They were mostly heads of families. Some eight or ten more are expected to join soon.

God's providence in reference to the united church afford lessons of interest and profit. They were weak, tired and discouraged. For years it was thought that the church had no existence. But the prayers and labors of one of its most pious deacons continued to work in the hearts of the people, while the church itself was *hidden from view*. After the deacon had gone to his rest, every one continued to think of him; his holy life and godly conversation, and *God has at length accomplished his hope deferred*, and angels rejoice over "souls redeemed and sins forgiven."

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IOWA.

FROM REV. O. EMERSON, JR.

Wolf Creek, Jan. 31, '59.

We returned on New Year's eve from a tour to the North, as noticed in my last. After preaching twice on the Sabbath, I

lectured on temperance on Monday evening. It was the first attempt in the cause since the settlement was made. An interest was awakened quite beyond our expectations. A society was formed embracing a considerable number, whom no one expected could be induced to take such a step. Our only grocery-keeper so far deferred to the prevailing sentiment, as to turn a part of his liquor into the street, and to pledge himself that the remainder should not be used in a manner injurious to his neighbors. The success of the experiment led to the appointment of similar meetings, in several surrounding settlements. It is another evidence that our location in a settlement entirely new and destitute, has not been without results. The remaining four Sabbaths, I have spent in four destitute settlements, in Black Hawk, Benton, and Buchanan Counties. It has been all of it strictly pioneer labor, such as I have always loved to do. They are all new and sparsely populated districts. There are no churches organized, and very few Christians whose denominational sympathies are with us. For such settlements the congregations were large, and generally solemn and attentive.

During the month, I have preached twenty-three sermons, and addressed five temperance and other public meetings; have performed a considerable amount of visiting and other pastoral labors, and have travelled in prosecution of my work 180 miles. This with the necessary study, correspondence, family cares, &c., have tasked me beyond my strength. I have, however, but little time to rest at present.

[At a later date, after reporting his labors in various places, he concludes as follows:]

After the Sabbath, I found my health so much impaired, that I could not prosecute my work, and must return home for rest and medical assistance. On reaching home, I found a revival of religion in progress among my neighbors, and was strongly urged to enter into the work and preach. It pained me to decline, but I have been constrained to do so to a considerable extent. I have remained at home the rest of the month, and have rejoiced to witness a marked change in

the moral and religious condition of the settlement. I have preached several times, and done what I could by personal intercourse and in social meetings. Cheering signs of this awakening have been seen for many months. It was apparent early in the winter, in increased interest in the subjects of education, temperance, sacred music, observance of the Sabbath, and attendance on Christian ordinances. We are now able for the first time, to hold a weekly prayer-meeting.

## MINNESOTA.

FROM REV. M. N. ADAMS.

Traverse-des-Sioux, Mar. 1, '59.

During the last three months, I have had three leading points, at which I have held religious services on the Sabbath, viz.: Traverse-des-Sioux, Henderson and Bell Plain; and several places where occasional meetings have been held.

### Temperance Reform.

At these three places, the temperance cause has recently produced a great reformation; but especially at Henderson, where drunkenness, Sabbath desecration, profane swearing and revelry prevailed to an alarming extent; now sobriety, quiet Sabbaths, and respectful and even attentive attendance on religious services, characterize the people. Last Sabbath, large and attentive audiences were present in that place, both morning and evening, to hear the Word; and they resolved to have meeting again on Monday evening; and on that evening, determined in favor of meeting again on Tuesday evening. Meantime, I canvassed the place, calling upon almost all, as I went to look after the scattered sheep that have been so long there without a shepherd, and to warn, exhort and entreat men, to become reconciled to God. I found many, who *had been* professors of religion, but were now ashamed of Christ.

### Church Organized.

About a dozen expressed a desire to enter into an organization, as a church. Accordingly, on Tuesday, a meeting was held for that purpose, and six of them entered into a covenant with the Lord and each other,



to love, worship and serve the Lord. Others, who intended to come in, will do so, as soon as an opportunity offers again, while we humbly trust there are many there, deeply concerned for their soul's salvation, whom the Lord will yet bring to the experience of his love and saving grace.

Two persons, the head of a family, were brought into the kingdom, during the progress of the meetings,—have set up the altar of prayer in their family, and are now rejoicing in the hope of the Glory of God. Two weeks from next Sabbath, the sacraments of divine appointment, will be administered in that county (Sibley,) for the first time, in that newly organized church.

#### Sabbath School Library Needed.

The Sabbath school at Henderson flourishes finely. Last Sabbath there were upwards of fifty present.

They need books very much. I took them down about 50 volumes of old books, such as I had for distribution; a dozen Testaments and half-dozen Hymn books, and as many primers to begin with. After supplying the scholars with a book apiece last Sabbath, only one was left on hand in the library, and that proved to be but a piece of one.

Oh! why cannot some Sabbath school East, help this one at Henderson, Sibley County, Minnesota, to a Ten Dollar Library? It might be sent to C. W. Drew, of that place.

Under date March 11th, Mr. Adams gives the following account of an interesting week of grace at Traverse-des-Sioux:

The Lord has at length come graciously among us, and has greatly revived his people. Never since I came to Minnesota, have I seen so deep a work of grace. It appeared first in our weekly prayer-meetings, where God poured out his Spirit upon his people, quickening them to duty, to confession of sin, and of their wandering—and granting them the Spirit of grace and supplication. Earnest desires for others, who were known to have once professed Christ were expressed, that they might be brought back to the fold of Christ. Parents asked that their children might be remembered at

the throne of grace. Prayer has been answered in a wonderful measure. Many backsliders have come back to the foot of the Cross, and are now rejoicing anew in Christ and are found following in the way of obedience and love. Already some precious souls have been born into the kingdom. The Lord continues graciously to work to the praise and glory of His name. Daily prayer and conference-meetings are now being held with increasing interest alternately in the church, and in private houses in the country. Oh! it is blessed to live and labor for Christ amid such scenes.

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### KANSAS.

FROM REV. J. COPELAND.

Clinton, March 30, 1859.

Since I wrote you last, there have been several interesting conversions in the community in which I am now living. [This neighborhood is not immediately connected with Clinton.—*Ed. A. M.*] About three weeks ago I preached a sermon to my neighbors on the subject of impenitence. I was not aware that any present were unusually awakened. I accordingly closed the meeting, when a young man stepped forward and desired to speak. He spoke with much feeling, said he was an impenitent sinner, needed a Saviour, and desired the prayers of Christians. An opportunity being given, five others rose and made the same request. That night one of the number, we trust, consecrated himself to God, and the next day two of others did the same. They have apparently been happy in God and faithful in duty ever since. We have formed a Bible Class, and they are deeply interested and earnest in the study of God's Word. They, with others, are anxious to form a Congregational Church, which we shall probably do soon. We feel that this is the Lord's doing and to Him be all the praise.

There are hopeful indications in Clinton and Bloomington, and in the surrounding region. Christians of the different denominations are becoming to some extent more united and earnest in laboring for the con-

version of sinners and in striving for personal holiness. In several places there have been a few hopeful conversions. The Holy Spirit is also evidently moving upon the minds of some of the impenitent. God grant that these favorable appearances may not be like the morning cloud, but may increase and ripen into a general and powerful revival of religion.

FROM REV. S. L. ADAIR.

Osawatomie, March 31, 1859.

Our Sabbath congregations in Osawatomie are about as last reported. Our union prayer-meetings appear to increase in interest. A portion only of the professors of religion in the place make a point of attending. There is no special interest outside of the church. Sabbath-breaking prevails greatly, and intemperance rather increases. Such in brief is the present state of things in Osawatomie. We expect to have a communion season one week from next Sabbath,—five persons—mentioned in a previous letter, expect then to unite with this church. At my appointments, three miles south of Osawatomie, there is a considerable increase in the congregation.

The brethren on Pottawatomie have appointed next Saturday to meet to take preparatory steps for organizing a church. On my last visit there I found one young man in a very anxious state of mind. Two others with whom I conversed, appeared more serious than usual. There is much need of labor in that region; and if a missionary could be sent to spend his whole time there, and in neighborhoods beyond, I think great good might be done. My appointments on the Osage, west of here, are so infrequent that it is difficult to keep up an interest. The Baptist brethren have organized a church in that vicinity. My labors are too much scattered to be the most effective, yet I know not how to concentrate them without abandoning part of the field altogether, unless some one can be found to take part of it. Some of the brethren too, at Osawatomie, are anxious to have me preach here every Sabbath.

#### Revival at Superior, K. T.

From Rev. H. Morell, at Superior, we have received (too late for this paper,) an account of a powerful Revival there. Twenty-five souls had been hopefully converted. The account will appear in our next issue.

#### KENTUCKY.

FROM REV. GEORGE CANDEE.

McKee, Jackson Co., March 30, 1859.

The Lord has cheered our hearts and rebuked our unbelief very much by His work in this neighborhood. Six or eight profess conversion, and some of them seem to be born into the kingdom, men and women grown. Two or three of them cannot read a word, others have read more since their conversion, in about two months, than they have before for years; their habits of thought and action were depraved, intemperate, profane, Sabbath-breaking, prayerless, altogether ignorant of what is essential to Christianity; and yet under the power of God's grace they have been changed into obedient, loving Christians. They seem now to feel that they must love God and obey Him in everything they do, and they seem glad to know that this is a condition of receiving His grace. They now love total abstinence, have pleasure in keeping the Sabbath holy unto the Lord, and take it for granted that it is the *Christian's* privilege to pray; hence they all pray in their families every night and morning, voluntarily bear a part in the prayer-meetings, and esteem it a peculiar privilege to pray for their enemies. O it does the heart good to hear them plead, in their broken but meaning language, for their enemies. They have no use for revolvers and bowie-knives, but are intent upon having the blessing of God come upon their enemies.

The most of these converts have a few drops of colored blood in their veins, which occasions much prejudice against them and us, but we hope that by the grace of God they will be enabled to let their light so shine that others may see their *good works* and glorify God too. Do pray that this may be the case.

We have had an addition of six to the McKee church—four by profession of their faith, and two by letter.



I have preached regularly once a month at my other two appointments. There have been no additions to the church at Bro. Blanton's, but several in that neighborhood have requested prayers. Some who have formerly been very intemperate have vowed to God that they will drink no more; two who have requested prayers are among those who have made this vow. May the Lord bless them with *eternal life*! Last Sabbath we had a most refreshing time at that church in remembering the Lord's death. I am receiving calls from all directions to come and preach. At Clover Bottom and Pond Creek in this county they want regular preaching; and I have been requested *repeatedly* to preach at Cave Spring to a Campbellite church, and White Spring to a Baptist church, and men have been here to get me to go to Clay and Owsley counties and hold meetings.

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FROM REV. J. S. DAVIS.

Cabin Creek, Lewis Co.,  
Tuesday, April 5, 1859.

TO THE READERS OF THE AM. MISSIONARY.

During the past winter twenty persons have united with the church, on profession of their faith in Christ. To the Methodist church forty have been added, and to other churches forty more, making a hundred who have come out on the Lord's side within five miles of us. The important question arises, "shall these young converts go back into sin, or shall they become strong in the Lord, and adorn the gospel they profess?"

For the permanence of those who have united with our church we have one encouraging presumption, and that is, that several weeks were spent in faithful labor with the professors of religion, before those who were out of Christ made any decided demonstration. The fallow ground was broken up to a considerable extent, so that the new plants are vigorous and bid fair to live.

But many temptations beset these young converts. They have been the victims of divers lusts, at least many of them. When the enthusiasm of the meetings has subsided, these lusts will clamor again for gratification.

Now, I sincerely believe that abundant grace is promised, and on application will be given to these inexperienced soldiers; but those who have been long in the warfare know that the recruit at such times experiences his greatest trial.

These beloved brethren are surrounded by their former associates, still in sin, and ready to lead them astray. Let us plead earnestly with God that He will give His young disciples a large and sufficient measure of grace to enable them to stand.

The belief is expressed with confidence, that next winter will witness in this region a more powerful work than has this. I think such will be the case, on one condition, if those who have this winter made profession of religion, adorn that profession with a godly life, I am confident that all the resources of Satan will be unable to resist the momentum thus gained by the car of salvation; but that it will roll into our midst laden with a rich supply of spiritual blessings.

The winter's work, (or rather the Spirit of God, for I do not believe He is confined in His operation to any particular season,) has increased the confidence of the community in the church worshipping in this place. A fraternal spirit prevails among Christians, to a much greater extent than heretofore. The cause of freedom and the claims of the slave are regarded with greater favor than I have ever known before in this region. This is, of course, as we should expect when the Holy Spirit sways the soul. Now, we want this effect to become universal; we want this whole land open to the preaching of the gospel, of which the crowning glory is, that "the poor hear glad tidings;" we want the slave to stand up a free man; we want to hear the glad herald proclaiming from every hill top "Liberty throughout all the land, to all the inhabitants thereof;" we want the time to come speedily, when not only the herald angels but saints in heaven and on earth, as the fetters burst from the feet of the emancipated captive, will join with him in singing "Glory to God in the highest, and on earth peace, good will to men."

FROM REV. J. G. FEE.

Berea, Madison Co. April 12, '59.

Many of your readers have been apprised of our purpose to build here a school, not merely to meet the wants of this district, but of the young men and young women in the surrounding districts—a school in which they and others shall be prepared for teaching and other useful pursuits, and some, we hope, be prepared for the gospel ministry.

To this end a constitution had been drafted for the school and adopted by a board of trustees. The question of opening the school on strictly Christian principles, —to all persons irrespective of color, had come before the proposed trustees, and was assented to. This had been the teaching and practise of the church here, in its associate capacity. Two colored persons (slaves) are members, and always, when present, at our communion seasons, take part at one and the same time with others. This seemed to be expected of Abolitionists, in church relations.

But the question of having colored children come into the school-room, with white children, had not come practically before the people of this district. A providence brought the question directly before them. Some opposed. Bro. Rogers, who had had the care of the school, announced his purpose not to enter it unless open to all. Some proposed to shut the house against the anti-caste school. The issue was fairly before the district. Appeals were made to prejudices, threats held out. On the other hand Christian considerations were held up from day to day before the people. At length the district election for district trustees or directors came. Two sets of directors were in nomination, one for an anti-caste school, the other set against it. The directors for the anti-caste school were elected by a majority of more than three to one, this too at an unusually large meeting of the voters of the district.

After making all due allowance for those who were influenced by a desire to have a good school go on, for the benefit of their children, I regard the vote, being as it is in

a slave State, and in a county where there are five thousand slaves, as a good testimony against a manifest sin, and one speaking well for the faith and conscience of the people here.

May I not ask, have we not too generally distrusted the truth and power of God in opposition to popular sins—sins deeply rooted in the pride, habits and institutions of society. Let us not limit the Lord. We may yet be crushed; but this testimony, this truth of God, cannot be crushed; it will rise from the ashes of the dead, like the fabled Phoenix, or better like its risen Author, every effort on the part of our adversaries to crush, will only serve to give the greater prominence and publicity to the truth.

The blood of Elijah P. Lovejoy crieth from the ground, at the door of every slaveholder. The truths he uttered are being expanded and applied with greatly increased power by the living brother in the halls of Congress, and through the National Mail they go reverberating through every valley in the Great Republic.

Those who go forth proclaiming the whole truth of God, relying fully upon him, go with assurance of success—not in saving their present lives, but of success in the final triumph of truth, and in the honor of Christ, thus gaining the treasure on which their hearts are set.

Oh for faith to endure to the end—the faith of Moses who “had respect unto the recompense of reward”—who “endured as seeing him that is invisible.”

From the N. Y. Herald, of April 7th.

#### The Logic of the Word of God against Slavery and Man Stealing.

A large audience assembled at the Cooper Institute last evening, to hear the Rev. George B. Cheever, D.D., deliver a lecture upon “The Logic of the Word of God against Slavery and Man Stealing.”

The meeting being called to order, the Rev. Thomas S. Hastings offered up a prayer, craving pardon for the church because of her inactivity and blindness in regard to the great and growing evil of Slavery. Dr. Cheever was introduced to the audience, and spoke to the following effect:—The logic of the Word of God against Slavery is like the mountain ranges of the globe for prominence, strength and nobleness. It is the logic of



the heart as well as of the Scriptures. There are texts in the Scriptures against Slavery, which are like concentrated thunder storms; like Vesuvius on fire; like Etna in action. Let the red hot lava of God's truth run over those who sustain that crime—Slavery—which is the sum of all villainy. The mountain upon which we stand, in regard to this subject, is covered all around with horsemen and chariots of fire and with angels. Four of these angels are able to breathe a blast that shall make the earth tremble. He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death. Thou shalt not deliver unto his master the servant which has escaped from his master unto thee; thou shalt not oppress him. Loose the band of wickedness and let the oppressed go free, and break every yoke: proclaiming liberty of every man unto his brother.

To prevent the possibility of turning the Gospel so as to prevent the operation of this bar to Slavery in the Old Testament, you have texts bearing down against it in the New. He that stealeth a man and selleth him shall surely be put to death. This is intended to be applied under the Gospel. No man can faithfully preach the Gospel where Slavery prevails, without denouncing it. The crime of Slavery cannot be carried on without stealing men, and no one can hold or keep a slave as property without continuing the wrong of stealing him. No man can bind, buy or sell a slave, without at the same time stealing him. American Slavery is thus seen to be man stealing, and it cannot be anything else under God's heavens. Here comes in that indescribable monstrosity of doctrine, that when a man is once stolen it is no harm to keep him stolen; that the habit of stealing having once been established, it is a sin to proclaim it a sin. The sole origin of American Slavery is admitted, even by slaveholders, to have been man stealing. From whom is he stolen? From the man himself and God. He who makes merchandize of his fellow man shall be punished with death. So should it be with him who receives or holds a stolen man. Tried by the common law, the receiver of a stolen horse—knowing him to have been stolen—will be convicted of being a horse thief. He might have paid the thief ten times over the value of the horse, still it gives him no right to retain the horse, nor does it even give him any right to reclaim the purchase money from the vender. So the slaveholder who buys a slave, knowing him to have been stolen, has no right to him except to restore him to his owner, who is himself. In keeping him from himself you steal him from himself. Every man who buys a slave and refuses to give him his liberty, steals him.

This shows what the slaveholders should do; then they would get rid of this evil without law or legislation. The slaveholders

should assemble the slaves together, and tell them they are men; if they choose to remain and work for fair wages they could do so; if not, they could leave without being pursued or hunted down. Then the wicked laws against freeing slaves could be repealed, and their disgrace wiped off the statute book.

The monstrosity of Slavery is unequalled by any other sin—it makes a man a chattel by the supreme sacredness of slaveholding piety. The speaker illustrated how, by the common law, an ordinary article of merchandize, if stolen and passed through the hands of ever so many *bona fide* purchasers, the original possessor from whom it was stolen had a right to seize, hold and possess, without price or remuneration, the stolen article wherever he might find it; but with a slave, a man has only to swear that he bought and paid for him, and no power can go behind that oath and inquire from whom the slave was bought, or by what right or title the vendee holds the said chattel. The domestic and foreign slave-trade are identical. You have yourselves declared the foreign slave-trade an act of piracy, punishable by death. There is no difference in this trade, whether in foreign or domestic lands. If government catches the original kidnapper—which it takes very good care not to do—it is bound by treaties to hang him. But if the kidnapper lands his cargo on this continent, then he may boldly sell and barter the stolen men; and that act which on a foreign shore is piracy, punishable with death, the moment it is extended to the American coast, is translated into an act of right by American piety and slave jurisprudence. By what principle under heaven can that which is piracy on the sea be right on the land? By what diabolism of logic can such an infamy be sustained? It is a truly devilish code that enables Christians to steal the children of stolen men, and make them slaves. It would not be allowed by European powers for us to sell or enslave their citizens. Well, what in the name of heaven's truth and justice, is the difference between kidnapping men from England or from Africa? What distinction is there between the crimes? None, unless it is that the Africans are the most weak, and therefore have the most conspicuous demands upon our justice, protection and consideration.

It is by the maintenance of Slavery in this country that we are responsible for Slavery both here and in Africa. We become baptizing fathers and mothers of this evil, sustaining it abroad by sustaining it at home. Foreign Slavery and the slave-trade have never been stopped. The landing of the cargo of the Wanderer is only the revival of the slave-trade with renewed activity and boldness, side by side with our revival of religion. Slavery and the slave-trade in this country and Cuba are the sole means of continuing Slavery in Africa. There is no putting a stop to or staying the slave-trade ex-

cept by excommunicating and annihilating Slavery. Slavery in a Christian country, sanctioned by the church and law, is itself piracy baptized. The slave-trade legalized, is piracy christianized. Slavery is the slave-trade boiled down and made into Christian syrups and sugar for good Christian people, under the sanction of the church. Even the Word of God itself, instead of being used to root out this evil is made into lozenges and gumdrops to soothe people's consciences. There are no abuses of Slavery; there can be none; the only abuses of Slavery are its very uses. Slaveholding is the practice of the wickedness of man stealing, punishable, as God has declared, by death, or the same as the crime of murder. There is no hope that Slavery will be starved out while a Christian church and nation legalize and justify it as right and necessary. The idea of such a nation, pretending to piety, sending forth Christian missionaries, and declaring that it is opposed to Slavery is enough to excite the laugh of pandemonium and draw a shout of derision from the infernal world. You can't be anti-slavery extension unless you are anti-slavery, and you can't be anti-slavery unless you are in favor of the abolition of Slavery.

The speaker closed by urging the Republicans to take fast hold of anti-slavery principles; declaring that if they forsook them they would be defeated, and adding that Slavery would be abolished much quicker than people generally supposed.

## Children's Department.

For the American Missionary.

Sherbro Island, Good Hope Station,  
Feb., 1859.

DEAR CHILDREN: In the November number of the "American Missionary" I addressed a few words to you, on the blessedness of the Christian religion, and the duty of all to aid in sending it abroad, to the destitute and perishing throughout the world. Since then I have crossed the mighty deep, and now I write to you from the distant shores of poor, benighted Africa.

You know that for ages this continent, especially the Western Coast, has been the scene of untold cruelties and bloodshed, caused in a great measure by wicked men, who were engaged in carrying on the "slave-trade." Thousands, and tens of thousands, have been rudely and inhumanly torn from their homes, compelled to cross the ocean against their will, and then sold into hopeless slavery. Even this part of the country

from which I now write to you, was once a notable place among the "slave-traders," and from this very spot they were wont to carry on their barbarous traffic. But a change has taken place for the better; after a long night of darkness, there are signs of an auspicious morning. Through the labors of good men, and the influence of the truth, the "slave-trade" has almost entirely ceased on this part of the coast. Christian travellers, like Dr. Livingstone, are doing much to abolish it entirely, and are exploring the unknown rivers, valleys and mountains of this vast peninsula, and making known the results to the world. The missionaries of the cross are here scattered all along the coast, unfurling on many a dark spot the banner of the gospel, and proclaiming to Africa's degraded sons and daughters the story of redeeming love. Children, is not this good news concerning Africa?

But I must hasten to tell you of our mission-school in this place, where 24 little heathen children are receiving a Christian training, and taught to love that Saviour who died for sinners. They are taught at present by a missionary lady from America, Miss McIntosh, and the whole is under the control of Mr. D. W. Burton, who has spent several years here, laboring for the welfare of Africa.

If you look at the map of Africa, you will see on the western coast, about midway between Sierra Leone and Liberia, an island, called Sherbro; it is on the inner part of this island we have our station and our school. In the latter are an equal number of boys and girls, most of them quite young, and all bright, happy, and intelligent looking children. They attend school four hours every day, are taught to read, write and cipher; and some of them are studying grammar and geography. Early in the morning the chapel bell rings, and they get up and go out to enjoy the cool refreshing air before breakfast. They are learning to work also, as well as play, for the boys assist in the garden, and the girls help in the house. At seven o'clock the bell rings again, and they come in orderly to prayer. All can read except two, and all, with these exceptions, take part in our morning and



evening worship. In the morning each reads in his turn a verse of Scripture, and in the evening each recites one verse or more which has been committed during the day.

Then again they are taught to pray before going to bed, and when they get up in the morning; and it is indeed interesting to hear from the lips of these once heathen children, the familiar words of that beautiful prayer, "Our Father who art in Heaven." They are treated in all respects as Christian children in America are treated, and with the instruction they are now receiving, we hope by God's blessing, many of them will not only give their hearts to God, but in due time become missionaries and teachers to their heathen countrymen.

We have a Sabbath-school also which they all attend, and in which they appear to be deeply interested. From what I have seen already of their quickness in learning their lessons, and committing portions of Scripture to memory, I am led to believe, that they would put to shame some of the more favored Sabbath-school scholars of America.

Now, my young friends, you see a little of what is being done for the children of Africa. But we want more missionaries, and more means, to bring all of these poor heathens under the influence of the Gospel; for there are tens of thousands of children yet, who have never heard of the Saviour. Alas! they have no Sabbath, no Sabbath-school, no Bible, no teachers, and they will grow up in ignorance, and die without hope, if you do not send them missionaries and the Bible.

Oh! give *your* hearts to Jesus; devote yourselves to His service; pray with us for these mission children, and for the poor heathen, perishing without the Gospel; let all the children of our Sabbath-schools do likewise, and then, with God's blessing, shall the day be hastened, when "Ethiopia" shall not only "stretch out her hands unto God" but "be regenerated and redeemed." W.

P. S. At some future day I may tell you something of a slave boy rescued from slavery, who is now an aged man and one of our assistants in the mission.

#### EXTRACTS FROM LETTERS TO THE TREASURER.

*From the State of Illinois.*

Deeply sympathising with you in your glorious missionary work, and having learned, from the experience of nearly twenty years, the toils and privations of ministers in new fields, who have courage to rebuke all sin, I have been with my family studying,

during the financial pressure of the past year, the most rigid system of domestic economy, that we might do something to aid those (if there are such) who are more needy than ourselves. We live on the most simple diet, wear our old clothes, &c., and the result for the year I give below.

*From a Minister in Wisconsin.*

These are hard times, I find it difficult to collect much. I fear that Christians think too much of their pecuniary condition, and too little of the many pressing calls from the missionary field.

*From Kansas.*

This territory, for which we all have had such strong feelings of sympathy and interest, has made but poor improvement under the severe discipline of Providence. Sabbath profanation, immorality, profaneness and whiskey drinking abound. In politics even, Kansas comes far short in practice of those pure principles, for which she has had credit. Much of the religion of Kansas, I am inclined to think, has its foundation in anti-slavery principles. Here she is yet orthodox; and all the Buchanans and pro-slavery administrations that can be manufactured, will never make Kansas a slave State; and this fact presents the strongest ground of hope of her future reformation in morals and politics.

*From the State of Pennsylvania.*

I enclose \$20 to be applied at the discretion of the Committee, with this suggestion; that Free missionary efforts in the Slave States will hasten the abolition of slavery; and when that shall be accomplished, and our nation becomes truly a model nation of freedom, our example will not only hasten the emancipation of other nations from the thralldom of despotism, but it will also hasten the evangelization of the world.

#### RECEIPTS

FROM MARCH 1st TO MARCH 31st, INCLUSIVE.

##### MAINE

Brown's Corner.	Oliver A. Webber	3 00
Camden.	A. D. & E. D. Mansfield 5, Abner Howe 4, Jonas Howe 3, Clara B. Howe, S. G. Adams, R. C. Howe, S. K. Howe and Joel Hodgman 1 ea., Others 1,	18 00
Cornish.	John Pease 1 and Miss S. C. 50c for Mendi M.	1 50
Freeport.	Miss Sarah J. Nason to const. MISS SUSAN S. WEBSTER L. M.	30 00
Hampden.	Cong. Ch. Coll. 2.50, Others 50c. by C. E. Hicks	3 00
Hampden Corner.	J. R. for Mag.	50
Hiram.	Peleg Worworth, by John Pease, for Mendi M.	1 00

Limerick. Mr. Johnson and wife 2, Luther T. More and J. M. Mason 1 ea., by John Pease, for <i>Mendi</i> M.	4 00
Limington. Thomas Richardson & Son 2, Mrs E. M. 50c, by John Pease, for <i>Mendi</i> M.	2 50
Lovell. Henry Lord, by John Pease	1 00
West Bangor. J. P. T. for <i>Mag.</i>	50
Winthrop. Litchfield Branch Ch. Mon. Con. Coll. for <i>Kansas</i> M, by Daniel Carr	5 65
Winslow. Jona. Garland	1 00

## NEW HAMPSHIRE.

Dalton. Thaddeus Metcalf 2, O. P. Brooks, Geo. Loud and John Tenney 1 ea., Mrs. L. B. and Mrs. Laura B. 50c ea. for <i>Mag.</i> , Others 2.19	8 19
East Jaffrey. Cong. Ch. and Soc. 5, by Rev. F. D. Austin, Jonas M. Melville 5,	10 00
Fitzwilliam. Cong. Soc. by Joel Whittemore, Treas	4 00
Francistown. Cong. Ch. and Soc. 56.09 to const. MRS. SALLY F. WALLACE L. M., Dea. C. W. 50c for <i>Mag.</i> , by Thomas P. Rand, Treas.	56 69
Lyme. "A Friend"	110 00
Milford. Dea. Daniel Burns 3, B. Burns 2	5 00
Stoddard. Luther Abbott and Mrs P. A. Ames 1 ea.	2 00
Temple. Sab. Sch. Contributions (of which 6.55 for <i>Children of Fugitives, Canada</i> M.), 9.28, Isaiah Wheeler 5, Rev. Geo. Goodyear, Dea. Clement Heald, Dea. Nathan Wheeler and William Kimball 3 ea., S. W. Edwards 2, Isaac Kimball and Nathaniel Edwards 1.50 ea., Nathan Colburn Jr., A. Howard, W. H. Howard, Isaac Wilson, Horace Wilson, Daniel Felt, Jas. Bragg and J. Fish 1 ea., Others 1.74, to const. S. W. EDWARDS L. M.	41 02
Troy. Rev. L. Townsend 5, Mon. Con. Coll. 1,	6 00

## VERMONT.

Berlin. Jonathan Bosworth	1 00
Bradford. Rev. S. McKee	2 00
East Barnard. Levi Belknap 2 and 1 for <i>Mag.</i>	3 00
Hartford. J. D. and H. H. 50c ea.	1 00
Jericho Center. "Female Cent. Soc." 5, Hosea Spaulding 3, Lucy Spaulding and John Smith 2 ea., A. W., E. C. and J. P. 50c ea. for <i>Mag.</i>	13 50
Marshfield. L. Clark and S. G. Bent 2 ea., Mrs J. Carleton 1, Mrs. A. E. 50c, by Mrs H. C. Pitkin	5 50
Milton. L. S. Tomberson 5, Milo Mears 2, Alfred Ladd, P. Tomberson and N. Lincoln 1 ea, bal. to const. REV. G. W. RANSLOW L. M., Nathan Burnell & Giles Jackson 2 ea., Oliver Wood, M. Wood, Charles Jackson, Judge I. Williss, Mrs. A. M. Ranslow, Rev. G. W. Ranslow, Henry Smith and L. A. Jackson 1 ea, others 4	26 00
Montgomery. T. Sampson	3 00
Pawlet. Cong. Ch. for <i>Home</i> M.	22 50
Pittsford. S. Penfield 8, J. W. Dunklee 2, T. H. Palmer, John Warner, T. A. Hitchcock, J. C. Howe and J. Davidson 1 ea., Others 1,	16 00
Plainfield. Levi Bartlett	1 00
Queechy. Mrs. L. R. Ripley	1 00
Saint Albans. Mrs. Hannah B. Todd 1.50 and 50c for <i>Mag.</i>	2 00
Salisbury. Mrs. R. C. Bump 50c & 50c for <i>Mag.</i> by B. L. Rider	1 00
Swanton. J. M. Dean	3 00
Walden. Mrs. Permelia Amsden 5, and 1 for <i>Mag.</i>	6 00
Winnoski Falls. "5 per ct. on Sub. for Equalizationist," by J. R. Forest	3 00

## MASSACHUSETTS.

Amherst. Prof. W. S. Tyler	5 00
Bedford. Rev. H. J. Patrick	1 00
Brookfield. Coll., by J. S. Montague	35 30
Brookline. F. A. White	10 00
Cummington. Village Church, by Enos Porter	5 00
Duxbury. J. Y. Gross	2 00
East Medway. Mrs. L. A. & Miss H. F. Thwing, by H. Thwing	2 00
East Middleborough. Z. Eddy and Mrs. Mary Harding 2 ea.	4 00
East Dennis. Miss H. H.	69
Fall River. H. H. Fish, Esq.	5 00
Freetown. Coll. from Rev. Mr. Duncan's Soc., by B. Burt	6 25

Gardner. ASA RICHARDSON to const. himself L. M.	30 00
Great Barrington. B. Beckwith 10 & 1 for <i>Slaves Bible Fund</i> , L. M. Pixley 10, Rev. H. Winslow 3, P. Chapin and J. Sedgwick 2 ea, F. Whiting, Z. T. Bradley, J. K. Pelton, Mrs. Burt, A. L. Pattison, B. W. Pattison, Miss Kellogg, L. Manvil, J. Jones C. W. Hopkins & M. Rosseter 1 ea., Others 50c., R. Taylor 1,	40 50
Hardwick. E. B. Foster 1.75, L. Mellen 1, "A Friend" 25c.	3 00
Hubbardston. Individuals, by Otis Ware,	1 25
Housatonic. Cong. Soc. by N. B. Pickett,	8 69
Lawrence. D. W. & J. W. 50c ea. for <i>Mag.</i>	1 00
Lanesville. J. B. for <i>Mag.</i>	50
Leominster. Evang. Cong. Ch. and Soc., by J. Q. A. Pierce, Treas.	61 75
Lowell. John Lovejoy	5 00
Mattapoisett. Cong. Ch. and Soc. for <i>Home</i> M, by Rev W. L. Parsons	22 00
Newburyport. C. and E. S. Butler 10, Harris Pearson 8, Wm. Thurston, Newman Brown, Robt. Bayley & Sons 5 ea., "A Friend" and Dr. Enoch Cross 3 ea, Smith Adams and Eben Wheelwright 2 ea, Eben Sumner 1.25, F. W. Smith, Miss B. L. Coleman, I. P. Seavey and Mrs. I. R. Thurston 1 ea, Others 1.75	50 00
Newton Corner. Coll. by Mrs. Bridges for ed of a boy at <i>Mendi</i> M.	25 00
Northborough. Capt. Silas Haynes 2, Others (of which 50c for <i>Mendi</i> M.) 1, by Rev. S.S. Ashley So. Abington. Savings of a deceased child, by Mrs D. M. Fullerton, for <i>children, Mendi</i> M.	3 00
So. Deerfield. First Cong. Ch. and Soc. (of which 8.82 for <i>Home</i> M. and 2 for <i>Mendi</i> M.) by Rev P. K. Clark	18 00
Southborough. Mrs J. B. by H. H.	75
So. Scituate. Miss Rhoda Ford to const. WILLIAM C. TOLMAN and JOSIAH STODDARD L. M's.	60 00
So. Weymouth. Jacob Lond	2 00
So. Yarmouth. S. H., A. B. and S. S. 50c ea. for <i>Mag.</i> by Miss H. Howes	1 50
Templeton. By A. H. Merriam for <i>Home</i> M.	1 00
Townsend. Miss Lucy Gates for <i>Mag.</i>	1 00
Watertown. Rev. G. M. Steele	5 00
West Gloucester. Rev. C. B. Smith	5 00
Winchendon. Members of North Cong. Soc. by Rev. A. P. Marvin	25 50
Worcester. "Friends"	2 00

## CONNECTICUT.

Cornwall. Rev. Mark Ives	1 00
Cornwall Bridge. H. A. Bonney	3 00
Clinton. Benev. Assn. 10, William Hull 5,	15 00
East Avon. Mon. Con. Coll., by Milner Case	3 00
East Lyme. Ch. Contribution, by Rev. Joseph Ayer	10 00
Granby. "Friends," by E. A. Holcomb	5 00
Higganum. John May and Comfort Coze 1 ea.	2 00
Jewett City. Rev. B. F. Northrop	3 00
Mystic River. Miss E. B. Smith for <i>Siam</i> M.	2 00
New Haven. Joanna Hart	1 00
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